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A DISCOURSE OF THE NECESSITY of ENCOURAGING Mechanick Industry:

Wherein is plainly proved,

That Luxury and the want of Artisans Labour, became the Ruin of the four Grand Monarchies of the World, in the Former Age, and of *Spain* and other Countries, in This: and the Promoting of manual Trades the rise of the *Dutch*, *Germans*, &c.

pag: 11 the story of the German Lorder

Parallel'd and compared with, and shewn to be practicable under the present Constitution of *England*.

p: 14 Example of Hamborough

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DISCOURSE

The PREFACE to the READER.

So visibly is this Kingdom degenerated from the great Atchievements of Vertue *and* Industry, *into all the soft Indulgences of* Sloth, *and of an effeminate and luxurious course of Life (the former the Dignity, and Preservation, the latter the Reproach and Ruine of a State) as makes it a Work of as great Seasonableness as necessity, to endeavour a Recommendation of such laborious Improvements, as may, in some measure, regain to us that high Reputation and Esteem in the World, which was justly due to the industrious management of our careful and active Predecessors, and which our present* Idleness *and too apparent a neglect of* Mechanical, *and other, Employments, has either incurred a* Forfeiture *of, or at least can pretend no good* Title *unto. The nature of this Subject, chiefly relating to matters of* Trade *and* Business, *seems not to require any great Art of* Rhetorick, *or accuracy of Expression in the Composure; and so comes not with those Ornaments and Embellishments of Oratory, and of a correct and eloquent Style, which are due to more learned and refined Discourses. 'Twill (I presume) be satisfactory to the judicious Reader, and to Men of* Action, *if they find any thing of Weight, and substance in it, that may be of Force to evince; and perswade them, of the reasonableness of what it proposes, and that what is here offered for the promoting of* Mechanical *and other Arts, is neither* impracticable, unnecessary, *nor yet* unseasonable *in the present Juncture of Affairs, and this Age of declension from* Labour *and* Industry: *But on the contrary, will (if pursu'd) derive publick Advantages upon the* State, *as well as tend to the Preservation and Advancement of private and individual interests, which from*

the Methods laid down in this ſmall Tract, we find to have already accrued to other well-governed Commonwealths, in a due and regular Exerciſe and Incouragement of Arts and Occupations of all ſorts. This being the principal Aim and Scope of the following Diſcourſe, will not (I hope) upon its peruſal appear altogether void of, or defective in its Deſign; which to enforce by prevalent, if not, cogent Inſtances and Inducements, I have attempted to give the Reader a ſuccinct View, or an Abridgment of thoſe National Miſchiefs and Calamities; and theſe the moſt remarkable, both in Antient and Modern Governments, which have been entailed upon Luxury *and* Idleneſs, *how they conſumed the very Vitals, and became deſtructive of the four great* Monarchies *of the World, the* Aſſyrian, Perſian, Grecian *and* Roman: *How ſeveral Countries in this Age lie waſted and depopulated; ſome from an high and flouriſhing, deſcending to a moſt indigent and contemptible Eſtate; others remaining a ſterile and uncultivated Chaos, ſtocked with a ſort of* rational Brutes (*pardon the* illogical *Expreſſion*) *which have nothing but human Shape to denominate themſelves Men; and the ſource of all this beſtial Inhumanity or barbarous Rudeneſs, is the want of* Arts *and* Labour *among them. On the other Hand, I have ſhewn you the prodigious Riſe of other places, from an abject to a very wealthy and honourable Condition, effected by means of their great Induſtry; and in fine, have parallel'd both, in an applicatory Relation to our preſent Conſtitution and Government, as well demonſtrating how our luxurious Eaſe and Plenty, and the diſcountenancing of Labour among us, threaten an Introduction of that Ruin, which has attended other Nations, that ſunk into Voluptuouſneſs and Sloth; as preſcribing of other Kingdoms as* Patterns *of our imitation, who are famed for their Induſtry, will in Conſequence, confer upon us proportionable Emoluments and Advantages.*

A

DISCOURSE

Of the NECESSITY of

Mechanick Induſtry, &c.

THat which the Great *Jehovah* juſtly inflicted upon *Adam*, as a Puniſhment due to his violation of, and apoſtaſie from his original and priſtine eſtate of Innocency, *In the Sweat of thy Face ſhalt thou eat Bread*] was in the days of *Solomon* turn'd from a Curſe into a Bleſſing: For, this being pronounc'd by God to *Adam*, as well in the nature of a Command (obliging him and his Poſterity, then in his Loins, to a laborious courſe of life for the future) as by way of a juſt Judgment upon him for his voluntary defection; did conſequently derive many ſecular felicities and enjoyments upon ſuch as lived in obedience and conformity thereunto. The *Golden Age*, or rather that momentany ſtate of Integrity, (not ſo in its own nature, but of Man's continuance in it) was indeed exempt from all painful Anxiety or laborious Toil. *Nature*, as a plentiful Store-houſe, furniſh'd eve-

ry living Creature with proper and diſtinct Proviſions, without any Cultivation or Improvement, Art or Induſtry; the whole Univerſe abounded with plenty of its own production, and ſeem'd, like a *Tree* overcharg'd with *Fruit*, to bow down to *Adam*, that ſo he might eaſily, and without any trouble, pluck of all ſorts, except that of the *forbidden*, which tho' but one, muſt needs be taſted by his extravagantly-delicate Palate, which ſowred and imbitter'd all the pleaſing ſweetneſs of the reſt; and thoſe things which he had ſo freely fed upon before, muſt now be eaten with ſorrow all the days of his Life.

Man thus wilfully deſcending into a laps'd condition, from his free and happy eſtate in *Paradiſe*, the whole World, and all the creatures in it, (as a Curſe appendent to his *Fall*) by the immediate deſignation of Divine Providence, became degenerated from their admirable ſubſerviency, and uſefulneſs, ſo fitly accommodated to the conveniency of Mankind in their firſt Inſtitution. That which had of it ſelf brought forth *Fruits*, and variety of *Herbs, fit for the uſe of Man*, muſt now be cumber'd with *Thorns* and *Thiſtles*: Nature is now ſo far declin'd from her firſt eſtate, that Art and Induſtry are indiſpenſably requir'd to preſerve her from Ruin; and the *Breach* made by the Fall of *Adam*, muſt either be *repair'd* by humane diligence, or elſe ſhe will ſink under her own weight, and return (at leaſt by gradual approaches) to her primitive *Chaos* and Confuſion. This being then the ſtate of Affairs under the Fall, ſo different from, and inferiour to that of *Original Innocence*, which naturally flow'd with an abundant affluence of all worldly Bleſſings and Enjoyments, and which ſeem'd like ſo many *Corrivals* equally contending which ſhould firſt *court* Man's acceptance, and invite him to ſolace himſelf with them, rather than require a laborious ſearch, or indefatigable toil, in their purſuit. It remains then, That whoever would under this

this *laps'd Oeconomy* and degenerated *Government* of the World, arrive to any tolerable degree of felicity in it, or to a participation of the Divine Favours, and ſtill bountiful Proviſions of Soveraign Providence; that the way to compaſs theſe naturally deſired Accommodations, is, by *Labour* and *Induſtry*; by a diligent purſuit, and an induſtrious management in the World. For, ſince the *State* of *Original Purity* ſoon expir'd, and that pains and toil is not only the *Curſe*, but *Condition* of the *laps'd*, which God has appointed us to make uſe of, if we would taſte of the Comforts and Emoluments of humane Life: it is plain then, that it is as well a Duty preſcrib'd them from God, as the moſt conducive Expedient for mens Intereſt and Advantage, to apply themſelves with vigilance to their reſpective Vocations and Capacities. And this is an undeniable Truth, not only capable of illuſtration from ſeveral Inſtances in the infant days of the World, which may be derived from the Patriarchs, whoſe *Labour* and *Induſtry* were the marks of their *Honour* and *Dignity*; but is alſo evident from the *Gentile* Kings in this Caſe: as for inſtance, The King of *Moab*, who was a Sheepmaſter. And however the *Mechanick* and *Rural* Employments are now (by the vanity of the Age) become contemptible; yet we find, that he that was the moſt competent Judge of theſe matters, made choice of two of the firſt Kings of his People out of ſuch. And we do not read, That Royalty in them put a period to the Employments of the Fathers, ſo as not to deſcend to their Children. On the contrary, we read, That *Abſolom* had his *Sheep-ſhearers* and his *Corn Fields* in his own management; as appears by remarkable inſtances. But now the prodigious growth of the World, as well in *Impiety* as in *Mankind*, is arriv'd to that height, that *Nimrods* are rather choſe than *Davids*, and Government oppreſt with a greater burthen of Labour and Toil, than that which is annex'd to the *Plough*.

Seeing

Seeing then that even the Throne is not exempt from Labour, and conſequently he that ſits upon it not diveſted from Care and Anxiety; it ſeems but reaſonable, that there be an exact *Harmony* and *Conſort* betwixt the *Prince* and the *Subject*, and that every *String* in the grand *Inſtrument* of the World ſhould be wound up to its height, that ſo there might be no *jarrs*. In order whereunto, it ſhall be my work to ſhew, That tho' it is impoſſible to bring men to conformity in all points of Labour and Induſtry, yet that 'tis extream eaſie to effect ſuch a Reformation, as might free this Kingdom from that *load* and *oppreſſion* of uſeleſs men, under which it labours ſo much at preſent; and yet not part with them, but rather take ſuch methods, whereby every individual perſon may become a profitable Member to the whole Community. For, tho' this Kingdom is plentifully ſtock'd with too many Perſons, who are addicted to *Idleneſs* and *Sloth*; yet has it too few mouths in general, and cannot be accounted above one third Peopled, if compared with other parts of the Univerſe.

And therefore, in this Diſcourſe, I ſhall *Firſt* ſhew the *Miſchiefs* that attend thoſe Countries, where Men are ſuffer'd to live without honeſt Employments.

And in the *Second* place, ſhall particularize ſome Inſtances, ſetting forth, how men are oblig'd to Employments in ſome Kingdoms, and the good effects which reſult from that Engagement.

And in the *Third* place, ſhall demonſtrate with what good ſucceſs the ſame might be effected in this Nation.

In reference to the firſt of theſe Particulars; If we conſult Hiſtory, whether ancient or modern, we ſhall undoubtedly there find, that *Idleneſs* has, in all Ages, been the *Nurſe* and *Parent* of *Voluptuouſneſs* and *Effeminacy*, which

which gradually encreaſing in proportion to a conſtant diminution of Labour and Induſtry, finally brought an irreverſible deſtruction upon ſuch Countries, where they gain'd the aſcendant, and did predominate.

Of this, the Monarchy of the *Aſſyrians* is a pregnant and remarkable inſtance, who degenerating from thoſe maſculine and great Atchievements (which firſt gave the riſe to their *Univerſal Greatneſs*) into a libidinous and an intemperate courſe of life, became an eaſie Prey to *Cyrus* the Great.

And thus it hapned to the *Perſian Monarchy*, which being over run with Eaſe, Luxury, and Riot, with ſoft and effeminate Delights, and wanton Pleaſures, with all manner of Delicacy and Licentiouſneſs, ſeem'd to the Great *Alexander* rather like Beaſts fitted for the ſlaughter, than for uſe and labour, and gave his Warlike *Macedonians* more trouble to diſrobe them of that Pageantry and ſumptuous Apparel which, like ſo many Theatrical Grandees, they came vainly adorn'd with to Battel; than they found in obtaining of an eaſie Conqueſt over thoſe puſillanimous and gaudy *Perſians*, who ſcarce gave any oppoſition.

But then, how quickly do we find the *Scene* chang'd in this mighty *Conqueror*, who no ſooner began to conſult his pleaſures, and to foſter up himſelf in *idleneſs* and immoderate exceſs, but this very man (who had been the terror of the Univerſe) becomes a Scorn and Contempt to his own Souldiers. Whilſt he purſu'd the *Macedonian* ſtrictneſs, and followed the *genius* of his native Country in a warlike Induſtry, ſo long they adored him as a God: but when he began to wear the *effeminate habit* of the *Perſians*, and to accuſtom himſelf to their *Vices*, even his greateſt *Favourites* hardly accounted him a Man; whoſe Debauchery and Intemperance ſoon put a period to the Life of that illuſtrious Prince, and to the *Macedonian* Em-

pire, which otherwiſe might have been of a laſting duration and continuance.

The like ill deſtiny attended the *Roman* Monarchy, when the *Turks* (who had been conſtantly inur'd to hardſhip and perpetual Toil) found the others a People uneaſie with their Plenty, and ſo burthen'd with their time, that 'twas difficult to find waies enough how to ſpend it.

And, 'twas (doubtleſs) foreſeen by that grand *Impoſtor Mahomet*, that *Idleneſs* and *Luxury* would, if indulg'd, ſo gradually enervate that mighty Empire, as ſoon to bring it to deſtruction; for the prevention whereof, like a ſubtle *Legiſlator*, he enjoin'd it for a *Law*, which even their very Emperors were not to be exempted from; namely, to eat no more than the Labour of his Hands could purchaſe every day. 'Twould be an infinite undertaking to enumerate the ſeveral Miſeries which at this day attend upon thoſe People, who are denied the benefit of *Arts* and *Labour*. How do the wild *Arabs* live, and aſſociate with their *Herds*? from whom, beſides the erectneſs of their ſtature, no other mark of diſtinction is ſo viſible upon them, as that they are the more careful Beaſts in providing for their Companions.

We may ſee in another ſhape the deſolate *Americans*; thoſe of them eſpecially who inhabit the *Northern parts*, where the Men account it a degradation to their Sex, to expoſe themſelves to any Pains for the Food they eat; but believe it to be a Duty incumbent upon the Women, to make proviſion for ſuch as they bring into the World. And this Brutiſh *Sloth* and *Stupidity* is attended with as ſignal and extraordinary a Judgment; for notwithſtanding that, the Country, as to healthfulneſs and other conveniencies of humane life, is *inferiour* to none in *Europe*; and beſides that, *Polygamy* is allowed and practis'd amongſt them; and, that they will no longer retain any

Woman

Woman whom they find to be barren or unfruitful; yet are they ſo few and inconſiderable in number, as by a reaſonable computation, might be thought not to be the Progeny of one Family, in leſs than an Hundred years.

But to come nearer home, we find the *Iriſh*, by the account given us in their own *Hiſtories*, written in their *Mother Tongue*, to have been the moſt miſerable People in the Univerſe, when the *Engliſh* firſt arrived amongſt them. And, That then, altho' they lived *promiſcuouſly*, as to the uſe of Women, yet the Souls of that Kingdom were not ſo numerous, upon the *Engliſh* firſt reduction of them, as they afterwards were, in the Reign of K. *James* the Firſt, notwithſtanding that their frequent and reiterated Rebellions had, by a whole *Series* of War & Slaughter for ſome Ages, conſum'd a vaſt, or rather incredible, multitude of People amongſt them. The Reaſons which they aſſign for a Solution of this ſeeming *Paradox*, are two: Firſt, they ſay, That before the *Engliſh* Conqueſt they lived in great *Idleneſs* and *Sloth*, having neither *Arts* nor any thing of labour amongſt them; which put them upon a neceſſity of committing of what *Rapin* and *Spoil* they could, and continually to rob and prey upon one another; for, another man's Herds being more numerous than his Neighbours, ſeem'd juſt grounds to him of making War with him; and ſo mutually cruel and barbarous they were upon ſuch occaſions, that 'tis obſerved in all their *Poems* (for ſuch they had amongſt them) that there is not to be found one of *Mirth*; nor to this day have they any Muſical Note or Tune (tho' they afford ſome variety) which is not *melancholy* and *doleful*. The Second Reaſon they give for their being more numerous now than in former Ages, is, That the *Engliſh Laws* and *Government* having introduc'd *Arts* and *Labour* amongſt them, they now, by vertue of their own Induſtry, make proviſion for their Children, and are early in their Mar-

riage, that ſo they may be eas'd of their Charge. And, though the maintenance which they now provide for their Children, be ſtill very mean and contemptible, yet however it is ſuch, as to preſerve life, which in former Ages they were not able to compaſs. Nor were they at all ſollicitous what became of the Fruit of their Luſts, which perhaps was ſo intermixt, as 'twas difficult to diſtinguiſh or claim a *Property*. And now, notwithſtanding that they are bounded from theſe Exorbitances by the reſtraint of *Engliſh* Laws and Conſtitutions, which are found to be a ſtricter Curb and Obligation upon them than that of their *Superſtitious* Devotion, which gives a known Latitude and Indulgence in that and other Sins; yet are they not now utterly free from, but, as 'tis ſaid, rather frequently addicted to the ſame Vice.

Nor has the good Example of the *Engliſh Induſtry* been of that prevalence among ſuch of them, as entitle themſelves Gentlemen (who are very numerous in that Kingdom) to aſſume the moſt honourable and gentileſt Employments relating to *Trade*, though at the ſame time they are ready to ſtarve for want of ſuſtenance, which they had rather beg or ſteal, than *labour* for.

This has viſibly, and to a demonſtration, been the ruin of that Kingdom, for that the moſt uſeful and beſt men amongſt them either are forced to *foreign* Service, and ſo neceſſitated to deſert their Country, or are executed for *Robberies*, *Murthers*, *&c.* or, which is not the leaſt inſtrumental to their deſtruction, periſh for want of conveniency and neceſſary Proviſions; an irregular Life bringing Diſtempers upon them, that ſhortens their daies; for, it is a common obſervation, That among the many Thouſands that live, as they call it, by *coſhering*, there is rarely ſeen an *old man*.

Whereas had the *Iriſh* been induſtrious, and had been educated to Arts and Labour, they had kept out thoſe Num-

Numbers of *Mechanicks* that went from *England* into that Kingdom; and by that means might have been Masters of their own Country, notwithstanding their Subjection to *England*; I mean they might have been Masters, in this sense, so as to have had the Command of *Trade* and Business. But Divine Providence saw it not fit to put Opportunity into their Hands, as that would have done, whereby to capacitate them to act greater Barbarities by their Numbers: Whereas both now and in the former *Rebellion*, they have, for their own Service, preserved abundance of Artizans of all sorts, without whom they could not subsist; which otherwise had felt the unsupportable effects of their bloody and inhuman Cruelties. But having now done with these Excrescencies of *Spain*, from whence they pretend to have originally sprung; let us see how those which they lay claim to for their *Ancestours*, have throve in their Aversion to *Industry*.

If we descend to a particular view of the State of that Kingdom, in all its Respects and Circumstances, it may reasonably be accounted a Prodigy in Nature: And as by a vulgar Mistake, some term a *Defect* in Nature to be a *monstrous* Production; we may more rationally affirm, That *Spain* hath made it self so by *Sloth*.

Take it in the Conveniency of its Situation, Fertility of Soil, in the Advantages of its Rich Mines in the *Indies*, (which if rightly mannaged would be so) and it might be reasonably accounted almost an absolute Impossibility, to be reduced to that extreme Poverty an Scarcity of Men, wherein it now stands.

I know the Causes assigned are the banishing the *Moors*, and their Numbers buried in the *West-Indies*; but it is plain that that is not the sole occasion of the aforesaid publick Inconvenience: for were there *Arts* and Employments encouraged in their *Country*, as one

Set

Set went out at the Southern Door, another would come in at the *Northern*, and *Europe* would supply their Loss in *America*.

It were easie to shew, How with their own Wool, and such of courser sorts, their Neighbours abound with, they might with their own *Manufactories* furnish their *West Indies*, by which means their Bullion would be their own; which now they are no better than Christian Slaves to provide for *Europe*.

Besides, if they had *Manufactories*, they would fill their Country with People, and not put them upon a Consult, as they had in the year 1649, Whether the Court should not remove for the *Indies*, not having People to keep both.

Add to this, That the want of Employment in *Spain*, occasions those frequent Acts of Violence, which are committed in that Kingdom; for tho' it is so thinly peopled in some Parts, that there are scarce Men enough to entitle it to the Name of a Country inhabited; yet are there great numbers of *Banditoes* to ravage upon the few that are there.

Thus we see the dismal Effects of Idleness in *Spain*, which has been of that mischievous and almost fatal Consequence, as to bring that Kingdom upon the very brink of Ruine; which had before this been devoured by the *French*, had not their other large and industrious Dominions preserved them.

Having thus taken a succinct and transient View of the ill Estate of those Kingdoms and People, which are destitute of *Arts* and Labour; let us in the second Place, according to our former Method, particularize some Instances, setting forth how Men are obliged to Employments in some Kingdoms, and the good Effects which result from that Engagement.

In

In pursuance whereof, I shall begin with *Germany*, where we shall find a People inferiour to none in their just veneration to Antiquity, and due estimate of Noble Blood that is truly derived from Vertuous and honourable Progenitors, which they set so high a Value upon, as that even to Excess they despise mixing with the *Plebeians*; and yet among these great Nobility, the younger of whose Families are employed in their Armies, rarely is there found one of them without a *Manual Art*; by which, if reduced to Extremity, he may earn his Bread, rather than live upon the Charity and Benevolence of others, a sordidness of Temper which they bear an utter Abhorrence and Detestation to, having too much of that *Roman* Spirit, which had rather lose a Life, than hold it at the Courtesie of another.

And this recals into my Memory a Story, which for its pertinent congruity to the present Discourse may not be improper to relate: There was about the year 1615 a Nobleman in *Germany*, whose Daughter was courted by another Lord, who was a very young Man; when he had made such Progress in this Affair, as is usual by Friends, the old Lord desired to speak with him, and, after some Conference together, asked the young Nobleman, How he intended, if he should marry his Daughter, to maintain her? He replied, Equal to her Quality. To which the Father returned, That was no Answer to his Question; he desired to know, What he had to maintain her with? To that the younger Lord replyed, He hoped, that was no Question, for that his *Inheritance* was as publick as his Name. The old Lord owned his Possessions to be great, but asked him if he had nothing that was securer than Land. The question was strange, but ended in this, That the Father of the young Lady gave his positive Resolve, Never to marry his Daughter, though his Heir, and would have two such

great

great Estates, but unto a Man that had a Manual Trade, by which he might live, if drove from his own Country. This young Lord was Master of none at present, but rather than lose his Mistress, he desired but a years Time, in which he promised to acquire one: In order whereunto he got a *Basket-Maker*, the most ingenious he could find, and in six Months became Master of his Trade, with greater Improvement than his Teacher; and as a Proof of his Ingenuity and great Proficiency, in so small a Time, he brought to his Mistress a Piece of his Workmanship, being a *white Twig Basket*; which for many years after became a general Fashion among the Ladies by the name of Dressing Baskets, brought hither to *England* from *Germany* and *Holland*.

But to compleat the surprizingness of this Relation, it happened some Years after this Nobleman's *Marriage*, that he and his Father in law sharing in the Misfortunes of the *Palatinate*, were drove naked out of their Estates; and in *Holland*, for some Years, did this young Lord maintain both his Father-in-law and his own Family, by making *Baskets* of *white Twigs*, to such an unparaleil'd Excellency as none could attain: And 'tis from him that they derive those Curiosities that are still made in *Holland* of *Twigwork*.

This is large a Digression from the Matter in Hand, but the more insisted upon, because I deem it not altogether improper to my Design of shewing, How fond and ambitious Men are, in Foreign Countries, of learning *Arts* and *Mechanical* Employments, whereby to avoid *Idleness*, that common *Pest* to the Publick Good, and consequently to every private and individual Interest, as involved in the other.

From this Prospect of the *Nobility* and *Gentry*, we will now descend to a lower View of the meaner and inferior Sort, among them, whose Industry is so remarkably

markably great, that even Children of four Years old will earn their Bread: Add to this, That they are kept out of Harm's Way, by the same Diversion, tho' more profitable, whereby we keep our Children in this Kingdom; and that is by making *wooden Toyes*, painted *Boxes*, *Pipes*, &c. for our Children to play with: There they employ all the Children of a Town from three Years to eight in those easie Matters of shaving a little *Stick* of *Fir*, or *dawbing* a little *Paint* upon a *Stick* or *Box*; things of that easie nature, as may be done by a Child that can speak, and but hold a Knife, or other small Instrument in its Hand.

When they advance more in Years, 'tis then usual to pitch upon a Trade; and generally they apply themselves to that of their Fathers, whereby you shall oftentimes find 'em to derive their *Pedigree* and their uninterrupted Succession in the same Trade or Employment, in a continued Line from *Father* to *Son*, for some Hundreds of Years. And this *Genealogy* as well in *Occupation* as *Descent*, is insisted upon by them with as much Pride and Ostentation as can be shewn by their *Nobility*, in their continued Tracings and Derivations of themselves, from a numerous and antient Stock of their famous and heroical Progenitors.

'Tis not their Practice, as with us in this Kingdom, to bind an Apprentice for seven Years; three or four is their common Standard: and the reason is, because they are educated from their Cradle to something of Employment, which renders them the more apt and docible, and consequently the more capable of attaining to a Ripeness and quicker Proficiency in Business. Whereas our Youth, here in *England*, being bred to nothing before they come to be Apprentices, make a very slow Progress, and require much longer Time, wherein to reach the Perfection of accomplished Artists.

And ſuch as are of Families not educated in Mechanical Employments, thoſe they make uſe of, either in Affairs *Military*, or elſe in Studies of gentiler and finer *Arts* than either of theſe; by which admirable decorum, ſo regularly obſerved, in proportioning every Order and Degree of Men among them, to their ſuitable and reſpective Vocations and Capacities, it thence happens, That in whole Provinces there is not a Man that eats the Bread of *Idleneſs*, or of other Men's *Labour* and *Induſtry*.

Nay, in the *Hanſ-towns*, they ſtill ſhew a greater Care and ſollicitude in theſe Matters, not judging it expedient to admit of any more than an uſeful and competent number for the City, of any who profeſs the liberal Sciences; but, on the contrary, oblige all their Natives and Inhabitants either to *Merchandize*, *Navigation* or to *Manual Arts* and *Manufactories*; inſomuch that that famous *Mart* of *Hamburgh* (to which *City* belong more Ships of Burthen and Value, for all manner of Trade and Commerce, than to any City of *Europe*, *London* and *Amſterdam* excepted) does admit but of one *Phyſician*, of two *Civilians* for the Law, and but one *Divine*, beſides thoſe which are conſtantly employed in the City: Yet on the contrary Hand, offer great Encouragement to Men of all Nations, to inhabit among them, that are for Mechanick Labour and Sea-Service, as accounting him but a neceſſary Evil, whoſe Induſtry and Parts lye only in the Brain, or bound their Situation in the Head; and one of ſuch they deem ſufficient for thouſands, which work with their Hands.

By reaſon of which orderly management of Affairs, and the Proviſion made to promote Labour, and to diſcourage *Idleneſs* and all uſeleſs and unactive Men: It is very remarkable, That in this City no Man ever ſaw a *Beggar*: yet many aged and unfortunate Poor there are, occaſioned by Loſſes and croſs Accidents at Sea; but then

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ſo Chriſtian and Charitable a Commiſeration of their Condition is entertained by the *Government*, that in all Bargains and Contracts, in that City, ſomething is ſtill preſerved, as a voluntary Gift for the Poor: Or if I may ſo ſay, as a *free-Will Offering* to God for their Supply; and this repoſited in the Hands of the Miniſter of the Pariſh, who has *Church-Wardens* joyned to him, in order to a right Diſpoſal of this Money for the Poor.

A Ship puts not forth to *Sea*, but with an *Iron Box*, for the uſe of the Poor, of which the Keeper has no Key, but is kept by the *Miniſter* and *Church-Wardens*, and upon the Return of his Voyage, when he receives the *Holy Sacrament* of the Lord's Supper, he brings to the Altar his *Box*, which he uſeth all Care to repleniſh and ſupply; and there is not a Seaman in his Ship but puts ſomething into it, whenever he receives his Wages.

To what has been already premiſed, 'twould be needleſs to name or inſtance to you, the Example of the *United Provinces*, which are ſo contiguous to our Iſland, as well as juſtly famed throughout the whole Univerſe, for their eminent and induſtrious Improvements, and for ſuch ſuperadditions of *Art* to *Nature*, or rather of ſuch as *Nature* ſeemed not capable of; and which have been of more uſe to them than all their *Martial* Strength, for the Defence of their *Country* againſt their Enemies, and have advanced them from the *poor diſtreſſed*, to the honourable Title of the *High and Mighty Eſtates of* Holland: And that formerly uſeleſs, and now little Spot of Ground, become the richeſt in *Europe*] is a moſt evident Demonſtration of the miraculous Power of Induſtry, and of thoſe prodigious Acquirements which Human Nature is capable of attaining to, by a laborious and an indefatigable Purſuit; which as it has created a general Eſteem for theſe States throughout the whole World; ſo has reflected no ſmall Diſgrace upon

their Neighbours, whilſt enjoying fertile and profitable Countries, both in their Situation and other abundant National Advantages and Emoluments, far ſuperior to this, they ſuffer their Lands to lie waſte and uncultivated, and neglect all the Opportunities both of *Art* and *Nature*, whereby to enrich and improve them; when on the contrary, theſe are forced to change the very Elements, having more living upon the Water than they have upon the Land; which is ſo plentifully ſtocked, that it admits of no more.

If from this little Spot of Ground we paſs farther into the Country, it will be worth our while to conſider, What Care and Diligence is uſed by the *Government* to oblige the Rural unto Works, for the Publick Good.

In *Flanders* they admit not a young Man to enter into the State of Marriage, without firſt obtaining a Certificate from the Magiſtrate of the Place of his Reſidence and abode, ſetting forth, His having *planted* ſuch a number of *Trees*, &c. I might demonſtrate the Truth of this Point to you, from a great variety of other Inſtances, both of Countries and Perſons, which would be agreeable and pertinent enough to my preſent Deſign, but aiming at Brevity, this may ſuffice to ſhew the great Care and laudable Endeavours of *Foreign Governments*, to oblige their People to Labour and Induſtry; and to evince this Nation of that wonderful Succeſs it has met with, for the Growth and Improvement of their reſpective Inhabitants in Riches and the like proſperous Contingences of this Life.

I come now, in the third Place, to demonſtrate with what poſſibility and good Succeſs, the ſame Induſtry might be effected, and conſequently become *practicable* in theſe Kingdoms, which is uſed in others, and how the want of it leads to the ſame *Fate*, which became de-

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ſtructive of thoſe *Monarchies* and *Countries* already mentioned.

We are not ignorant, That Chriſtianity in general, and more eſpecially as profeſſed in its antient Purity in this Nation, does indiſpenſably oblige all its *Votaries* and Adherents to a ſober and laborious courſe of Life. We know, by the Parable of the Talents, in the Goſpel, That we muſt increaſe both our Spiritual and Temporal Enjoyments; that both a Stock of Grace and of worldly Comforts and Accommodations, are to be improved by our Labour and Induſtry, tho' it's true our Care and Sollicitude for the laſt, muſt be ſubordinate to the firſt; yet however, as we are but *Stewards* to what we enjoy, we muſt ſo *manage*, as to be capable of giving a good *Account*; and as we are but Servants, entruſted with an induſtrious laying out of theſe Advantages of human Life, we muſt ſo husband and improve them too, as to be able to return them with an Increaſe (the effects of our Labour and Vigilance) when our Grand Maſter ſhall require them at our Hands. And indeed the inſtitution of the whole Creation, is in all its parts ſo fitly accommodated to, and ſo naturally capable of Labour and Induſtry, that tho' Man in his firſt Eſtate was exempted from, yet now muſt bear a conſiderable ſhare in this general Pains and Toil of the World. The very inanimate Creatures, the Sun, Moon and Stars, have in their kinds their proper and diſtinct Offices of Labor, to which they were firſt deſigned by Sovereign Providence, and which they duly and regularly perform. The Trees and Plants, and things of a *Vegetative Nature*, diſcharge their ſeveral Functions, in concurrence with this grand Deſign. What Slavery and Toil is undergone by *Senſitive Creatures*, how they labour and are haraſſed with continual Pains, needs not be illuſtrated. In the Order of the Creation, the next Degree above theſe are

Men,

Men, which by reason of their *Superiour Faculties* incommunicable to *Sensitive Beings*; we call *Rational Creatures*. But to pass by them at present, if we look up unto a higher *Species* or Rank of *Creatures*, the *Angelical Beings*, we shall find that those *Blessed Spirits* are continually buried and employed either in repeated *Hallelujahs* and *Eucharistical Praises*; or else are sent upon frequent *Embassies* and *Negotiations* into this lower World; or admitting the Speculation of their *Tutelary* Function, are many of them obliged to a constant Watchfulness, and an immediate Attendance upon Man, whereby to oppose and repel the Temptations of *Satan* and his Apostate *Legions*, by instilling into their Hearts a Love and Veneration of the Divine Nature, and by striking them with an awful Dread of, and a most submissive Regard to his Sovereign and Imperial Majesty, and consequently by impressing deep *Characters* of *Religion*, and the Fear of God upon their Souls. It remains then, That of that great variety of *Creatures* which God made, all, in their distinct Conditions and Capacities, are naturally subjected to *Labour* and Industry: shall then man be excepted, who was made but a little lower than the *Angels*, and consequently in a superior degree to all other created Beings, endowed with those excellent Faculties of *Reason* and *Judgment*, of which brute and sensitive *Creatures* do not participate, and consequently are not so qualified for a right management of *Labour* as Men are? for tho' many of them exceed man in Strength, whereby they become in the greatest *Toil* more indefatigable than they; yet for want of Judgment, and the *discoursive* or *rational Faculty*, cannot direct their *Pains* to proper and advantagious Ends and Uses; but in this are ordered and governed by Man, as they are the Instruments which God and Nature has appointed to be useful and subservient to him, in the promoting

promoting of *Labour* and Industry. Seeing then that Man is thus eminently qualified beyond all the other Beings of this lower Orb for great and laborious Improvements; it follows necessarily, that he must either act agreeably to these peculiar Excellencies of Human Nature, or else sink himself below the Condition of Brutes and the most inferior Beings, who (as is already proved) do by natural Instinct carry a direct Correspondence to their first Institution in this respect. But to pass from a Religious to a Natural Consideration: If we consider that Nature aims at an exact Symmetry and Proportion in all things, and does as much pursue a constant Order and Harmony in all her Operations, as she carefully declines Irregularity and Confusion; we must then needs acknowledg, That that which we look upon as a Deformity or a superfluous Excrescence in a Body *Natural*, must in a parallel Proportion be justly reckoned to be so in a Body *Politick*. And if it be so, then tho' we must confess the Fingers to be the Instruments of the Hand; yet one more than of use is vulgarly styled a *monstrous* Production, (tho more properly a *deviation* of Nature from her Intention of *Order*) Why then may it not be with a Parity of Reason so thought of an useless Man, in a *State* or *Commonwealth*; such a one being not only a Deformity, but a Nuisance unto it, as well as a Blemish to, as an Excrescence in, any *Government*. That which takes away the *Life* and *Sap* from the *Root* of the *State*, but neither imparts any to it, nor produceth any *Fruit*, and therefore must either be so cultivated and disciplin'd by good Laws and Government, so as to make it Fertile, or else deserves no better Usage than that of being cut down, for why cumbreth it the Ground?

But I must beg Pardon for this tedious Harangue, upon these two Arguments drawn from *Religion* and *Nature*,

obliging Men to Labour and Induſtry; and proceed to ſhew, How what has been premiſed may be calculated to the *Meridian* of, and applicable enough to this *Nation*: For the proof whereof, That *England* exceeds any part of *Europe* for the Advantage of its Situation and its Utenſils of Trade and Commerce, is a matter of ſo unqueſtionable a Nature as none will diſpute, neither that they can want Vent for their Labours, ſince it is a Spot of Ground, which ſo many of other Countries muſt neceſſarily paſs by: All the Miſchief that attends it is its Eaſe and Plenty, and that the Proviſion for a Day requires not the Labour of half an one in many Employments.

Now if it be a Matter of ſo great Facility to purchaſe a Livelihood, it ſeems to be a Crime of an higher *Aggravation*, to live upon the Labour of others.

But the common Plea of *Idlers* is, That they would work if any would employ them; which ſeems to charge the Government with omiſſion, in not providing Employments for all Ages and Sexes, as to which the Laws already made (we ſee) do not, tho' in ſome Parts of the Kingdom, where the woollen Manufactory is conſiderable, the common ſort are ſo taken care of, that they are no Trouble or Charge to the Pariſh: But then paſs to other Parts of the Kingdom, and you ſhall find numbers a Burthen both to themſelves and others.

It is a Matter then that deſerves our Conſideration, What *Vocations* and Employments every Part of the Kingdom is moſt fit and proper for; and where there is not Employment in *Manufactories*, if it be by the Sea, to employ them in *fiſhing* or *Navigation*; or if they take not to either of theſe, and their own Country affords them not other Employments, that then they ſhould be removed to other parts of the Kingdom; by which courſe they would not remain idle at Home. And why may

not

not this be as *practicable* at large, and in the whole, as at this day it is in part in some places of the Kingdom; as for instance, in the *Manufactory* part of *Norfolk*, where the *Church-wardens* and *Overseers* of the *Poor* visit their Neighbors Houses, and where they find any Children above ten years of age, not kept to some Trade or Employment, they take them from their *Parents*, and put them to some.

Now, if this be done to the *Poor*, why may it not be so to the *Rich?* I know it will be answer'd, That the reason is not the same; for, say they, One is to prevent a charge to the Parish, that of the *Poor*, which cannot be feared of the other, the *Rich*. But there have been some Instances of that too; besides that, Gentlemens Children are often not only a Charge, but also Enemies to the Kingdom: And, Why should not this publick Inconvenience be provided against, of which we have but too frequent and lamentable Examples at the *Bar* and the *Gallows?* How many Hundreds in the year are taken off by the hands of Justice, that might have been useful Members in the Kingdom, if they had been taken care of, and been thus educated in their Youth? It is a strange piece of Gentility, that looks upon it as an Invasion upon its Priviledges, if put to a Trade, and will rather submit to an *Halter* than *Indentures*.

Now, where an evil *Custom* is become hereditary and predominant, a *Law* is needful to cut off the Entail.

The Glory of a Kingdom is Men and Money; *England* hath, in a competent proportion, the Blessing of both, but might be improved to more than double. For at the most moderate computation, it is not half Peopled; and since there is so much wanting in number, the best way to supply that deficiency is, by *Industry*, which would not only encrease the Treasure of the Kingdom, but that which is the more valuable Treasure, Men. 'Tis a matter as well of Experience as Lamentation, That want of

Employments puts Men upon loose and unwarrantable actions: Idleness must be fed, and Luxury indulg'd, and Pride maintain'd, and Gentility supported; and when Profuseness has eaten up the *hereditary* Substance, especially where there was but little at first, as most commonly it is in *younger Brothers*, then the *Padding Trade*, and the gentile way of taking a Purse, is generally the *Prologue* to the succeeding *Tragedy*, whose *Scenes* are as dismal as they are common. Now, if such idle Extravagants as these cannot maintain themselves singly, without running into these violent courses, which end in their destruction, they can much less provide for a Family.

And therefore, if a Statute were made, That no Child under Three hundred pounds *per annum*, should be admitted longer at School, than to the Fifteenth year of his Age: but then, if his *Parents* or *Guardian* did not, he should be put to some Trade or Employment, there would be less work for the *Executioner*, and more for the *Cook*; and probable it is, that in Twenty years there would be a greater number of People than in Fifty before.

'Tis not possible, in so narrow a compass as this Tract, to set down the methods that must be us'd in such an alteration as this would produce. I shall only answer two *popular* Objections, which seem to lie opposite to a general Reformation in that Latitude wherein I have propos'd it. The first is this,

That if none under Three hundred pounds *per annum*, were admitted to apply themselves to *Learning*, and to study of the *Liberal Sciences*; this would be lookt upon as an act of great severity, and a very unreasonable limitation of such whose natural *genius* and capacity might entitle them to a very great proficiency in Learning, and

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consequently to very eminent Stations both in *Church* and *State*, and yet come not under any such qualify'd degree of Fortune or yearly Substance. This, say some, would be a great obstruction and discouragement to *Learning*, which it is as well the Ornament as Interest of every Nation to promote, and which we want not Instances of some great *Patrons* in this kind, who were men of mean *Birth*, and of an inferiour Fortune in the World. To which I answer, That the Limitation insisted upon, in the method propos'd, would occasion no want or decay of *Learning* of any, much less of all sorts, where there are so many Thousands that will come under the Qualification of having Three hundred pounds *per annum*, or Money to purchase it.

Again, That it would be an Act of Severity and an unreasonable Limitation upon such who could not come up to that Qualification, and for that reason be excluded from Study, notwithstanding that their Ingenuity seem'd to animate them with hopes of attaining to no contemptible degree in it.

To this it may be reply'd, That if there appears much more Prejudice to the Kingdom in general, by admitting of such, than the loss will be to every particular Person in this Case; then, I presume, a private Prejudice is much more reasonable than a publick; and some particular Inconveniencies are to be born and conniv'd at, when the removal of them is incompatible with the common Good and general Interest of the State.

That the Sons of divers very ordinary persons have arrived to an eminent height of Learning and Parts, and have become very great Scholars in all kinds of Literature, is a truth too undeniable to be disputed: and indeed, by how much they have by their Studies advanced themselves from a low and despicable estate, to an high degree, and to an eminent figure in the World; by so

much are they justly to be accounted the more honourable, and do accordingly deserve our greatest respect; for Honour (as the Moralists speak) is founded upon Virtue, and 'tis that alone which merits Honour. And, indeed I must needs account those men to be much the more honourable, and consequently to merit a greater share in our Esteem, who raise themselves by their own acquisitions of Virtue and Industry, from a *Plebeian* or vulgar state, to some eminent post or station; than those are, who derive their persons from *Heroical Ancestors*, in a long and uninterrupted Line of Succession; but basely degenerate from those Actions and virtuous Atchievements which were the first ennobled the Blood of their Predecessors.

These last seem as great a reproach and infamy, as the others are a credit, both to themselves and their Progenitors. But then we must consider, that though there may and have been some such rare men among the vulgar, yet there are Hundreds for One, which every year produces of the same Fund, who come abroad into the *world*, like *Pharaoh's Frogs*, that only *croak*, and make a *noise* in the *Country*, and not finding Preferment, either for want of Interest or Abilities, or both, become, instead of an Ornament or Help, a Disgrace and a Nuisance to the Kingdom; nay, and not seldom create publick Disturbances, and oftentimes make dangerous Concussions both in Church and State. For, Who are generally the *Authors* of Schisms and Factions in the Church? Who of Mutinies and Seditions in the State, but such *Malecontents*, whose ignorance, or other contemptible circumstances, debar them from any considerable share in either? and then what their Parts or virtuous Endowments cannot compass, their Malice and inveteracy does commonly endeavour to destroy. Were it not for this, we should not see so many heterodox Professors of Divinity, so many *Enthu-*

siasms, *Errors* and *Heresies* in Religion; not so many *Mountebanks*, *Quacks*, and *Empericks* in Physick; not so many *Pettifoggers* and ignorant *Barreters* in the Law; and to compleat these *Legions*, Who are the men they call *Sharpers*, but generally such whose ignorant Parents ambition is to make Gentlemen by educating them Beggars? for, perhaps not one of ten is able to do more than to send his Son to the *University*, and there he must shift for himself, and oftentimes, for want of a competency to subsist upon, is forc'd to come down into the Country by the next Carrier, and spend the greatest part of his time there in solitude and want of conversation; and unless he can become a Philosopher by Inspiration, or by a Sympathetick Influence be instructed in all the Learning of the University, at an hundred miles distance from it, 'tis an hundred to one but, at the seven years end, he is become *Retrograde*, and has scarce so good a stock of Learning, as when he commenc'd a Freshman. And is not this man like to make a very eminent *Doctor* in the Church, or an able and accomplish'd *Politician* in the State.

But suppose that one of these poor men can maintain his Son in the *University*, till he arrives to the degree of a *Batchellor*, or perhaps a *Master of Arts*; yet upon his leaving the Colledge, he comes abroad in necessity; which oftentimes puts him upon evil and prepostrous courses whereby to provide for himself. Now were it not infinitely more conducive to the Good of the State, to want one man of Learning from the Mechanicks, suppose him never so excellent, than to have an hundred that prove Vermin, and are destructive, instead of one, or say a few more, that may become active and serviceable *Members* to the Common-wealth.

Besides, there is scope enough for those of the Vulgar, that are of a pregnant ingenuity, to employ it in the finest *Arts*, and most curious sort of Industry and Labour,

wherein

wherein they may not only arrive to great eminency, but become more profitable Instruments to the Good of the Kingdom, than they can hope to be by their Learning, of which we have no present Prospect of any want, but may be thought to stand upon equal, if not superiour, terms with any part of the Universe.

But then, 'tis more than manifest, That we are so far from disputing the *Priority* above, that we come infinitely short of other *Countries* in our Mechanicks and finer Arts, which seem to be a proper Province for the middle People of this Kingdom to be engag'd in, leaving the study of humane Literature to those who are able to maintain themselves, if by an adverse *genius*, or other obstacles and contingences, they should happen to miscarry in it.

The second Obligation will be, That if we educate all Gentlemens Sons unto *Trades*, it will hinder the Nation from Martial Improvements, and so be reduc'd to a necessity of employing Foreigners in the greatest Places of Trust in the Army.

In answer to which, we must consider, That such of the *younger Brothers* as are addicted to *War*, may be early instated in that Employment, and so may be reasonably accounted, as if actually conversant in Trades; and such as shall affect the *Seas*, may be bred up in *Navigation*; Of which we have Examples near home, particularly the *French King*, who breeds up Gentlemen and others in this manner, at his own Charge.

But it may perhaps, though with no semblance of reason, be urg'd, That loose and indigent Youth are in some respects needful in the Commonwealth, for private Souldiers, which would be wanting, if all men were bred to *Trades*. But daily Experience shews, That numbers who are put out to *Trades* prove *idle* and *extravagant*; and of such there is a greater proportion in the Kingdom than would compose an Army.

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So that if this method were pursu'd, of putting all the Youth of the Nation upon some Employment or other, this signal Advantage would accrew from it: That whereas now Armies are supplied out of the Vagrants, and Refuse of the Kingdom they would then be made up of a better sort of men, tho' yet so extravagant, as to be impatient under *sober Confinement* and *daily Labour*.

By what we have hitherto discours'd and insisted upon, it is sufficiently apparent, That the use of *Trades* and of *Mechanick Arts* are more commodious for the State, than the educating the poorer sort in *Learning* and the *Sciences*: And, if this be plain, it cannot then be denied, That there is more reason to bring up those that are necessitous, in *Mechanical* or other Occupations.

The next thing to be consider'd, are the great Advantages that will arise to the Kingdom in general, by keeping all hands at work, and these are numerous, the principal of which are reduceable to the following Heads.

First, It will, in some proportion, be an occasion of bringing in new *Colonies*, and of encreasing the number of our own. We are now supplied from *foreign parts* with divers Commodities, which, if the Kingdom were replenished with *Artizans*, they would furnish us with here at home: For, Pray what is it which makes the *United Provinces* so full of Commodities of their own Arts and Manufactories, which they transport to all parts of the World, but that every one there is bred to some Trade, and so are forced to rack their Inventions to obtain a livelihood? And, notwithstanding that they abound with so many People, as would with us be accounted a Burthen, yet there is still encouragement given out of the Publick Stock for any Foreigners or Fugitives, that are *Artizans*, to live among them. Of this we have Instances recent among our selves, of the many Hundreds that abandoned this Kingdom, upon the Restauration of King *Charles* the Second, and had Houses free to settle in. Now

Now as this employing of all sorts of People would increase the Strength of the Kingdom by its numbers; so would it also as well the Riches and Stock of it, by its Treasure (every *Bee* adds some *Honey* to the *Hive*) and at the same Time would ease every individual Man from a great part of the Taxes which now he lies under.

It would also disburthen the Kingdom from *Beggars*, that by their Multitudes are become the Shame and the Plague of the Nation, whose Children are begot, and so bred up in the Trade of Begging, as if they were embodied into a *Society*, and established by a Law.

Not that I design to discourage here that admirable Virtue of *Alms-giving*, which is certainly a most Christian and Divine Grace, when duly placed and regularly and prudently dispensed, and which the Law both of God and Nature require from us; and which is not only the best way, to cause God to showre down upon us his Divine Favours in an immense affluence of temporal Blessings; but also to lay up heavenly Treasures and everlasting Provisions for us, in the immortally Divine State in the other World. It remains then both as our Duty and Interest, that we act agreeably to the *Infallible Author's* Direction, in this Case (*viz.*) *Thou shalt take Care for thy poor*; but then the Question is how, and in what manner, this ought to be performed? for the same *infallible Author* also tells us, That there was no Beggar in *Israel*.

And indeed tho' *Charity* be as well the Duty as Ornament of a *Christian*, as has been already touched upon, supposing that it be dispensed in a fit and regular manner; yet on the other Hand, it is a barbarous Cruelty, becoming none but the *Sons* of it, the *Emissaries* of *Rome*, to distribute *Charity* to common *Beggars*.

It is rather Christian Compassion to prevent it; and indeed it is no small matter of Wonder, that *Good* should be so often faulty in this respect, and that our *Divines*

I wish

(with reverence to their Order I speak it) should so much preach up Charity in general, and yet seem many of them to omit the weightiest part of it, namely, the Provision for the Souls of those poor Creatures that beg for Bread to support this Life; but neither themselves nor others take thought or are solicitous for the Life to come. If such, whose sacred Function does immediately oblige them to the *Cure of Souls*, would (I say not all, but at least some of them) more seriously weigh and consider this Point, many of our *Pulpits* would not be so still and unconcerned, upon this Subject, as they appear to be. By our preposterous distributing of Charity, we seem to invert that of the *Apostle*, *Not many mighty*, &c. *but the poor of this world are chosen.* In this Kingdom it is quite otherwise, for we take only the same Care of them that we do of Brutes, to prevent their starving, but alas have too small a regard of what becomes of their Souls.

Now there can be no effectual way of doing this, but by laying a good Foundation, in taking up the *younger sort*, and putting them to *Trades*; and as for the *Elder* and *decrepit*, that are capable of no Employment, such to be maintained by the Parish, but so as to have no liberty for Begging; and the Effects of this will be, That there will hardly be any aged or decrepit Poor, most of which are made so, either by Fraud and Design of *Vagrants* themselves, or by being the Children of such, and so for want of Care or Attendance, are become deform'd or maim'd.

It is also remarkable, That *Mechanicks* prevent *Famin* in a Nation; this at first sight will appear a *Paradox*, that the multiplying of *Mouths*, that eat *Corn*, whose Hands *sow* none, should yet increase *Food*; which Matter of Fact demonstrates the Truth of, notwithstanding: For whoever saw a *Famin* in *Holland*? on the contrary, they who *sow* none, yet supply other parts of the World with *Corn*, which they effect by means of their *Arts* and *Trade*,

which drives the more profitable *Plough* of the two, that of the *Sea*.

It is obſerved, That no places are more frequently afflicted with *Famin*, than thoſe Countries which are employed in *Tillage*; and the reaſon of this Scarcity is very plain. For if their *Corn* fail, they have no other way whereby to ſupply their Want; but it is otherwiſe with thoſe who depend upon *Arts* and *Trade*, for the extent of their *Harveſt reaches* the utmoſt Confines of the *Chriſtian*, if not known World; and if one Place fails, they can eaſily have recourſe to another.

Again, *Labour* and *Arts* are a means to purchaſe to us one of the greateſt Bleſſings of this World, length of Daies; for it both prolongs Life and prevents untimely Death: And for the proof of the firſt of theſe, it is obſerved, as a Matter of common Experience, That there are more old Men who from their Infancy have been employed in Labour and Trades, than there are of Gentlemen; which is agreeable to what the *Phyſicians* affirm with a great deal of Reaſon and Truth, That the Work of the Body is not ſo deſtructive of, nor decaies not the Vitals ſo much as the *Study* and Labour of the Head, or the Intemperance of the Appetite, which Men who conſult their Eaſe, and ſenſual Complacencies, are too too apt to indulge.

And in the ſecond Place, That they prevent untimely Death, is a Truth ſo undeniable as needs no Arguments to confirm it, every Daies Experience ſufficiently evincing it unto us, That when Youth are educated in the way and courſe of Buſineſs, their Heads are employed as well as their Hands; which leaves no room for vitious Plots and Deſigns, nor for pinching Neceſſity to enforce their breaking through the Laws of God and Man, to make Proviſion for thoſe Luſts and Exorbitances, that at laſt bring them to the *Gibbet*.

I now

I now come to the last part of this Discourse, to shew the Mischiefs that attend, and 'tis reasonably to be feared, will fall upon this Kingdom, for the want of a good and regular Discipline, in the Manners and Lives of the People.

I shall begin with those ill Effects and Consequences which *Idleness* produces in *Religion*. It is the Care of most *Parents* to educate their *Children* in some Religion or other, of whatever Shape or distinct Profession it be entituled to; for he may be reasonably accounted a Monster in Nature, and a common Enemy to Humanity, that professes the *Christian* Religion himself, and could patiently suffer his Child to be bred up in *Mahometanism*: yet perhaps we want not thousands who do worse than this, it being easier to convert and proselyte a Man to *Christianity* that believes a *Deity*, but is zealous in his erroneous Apprehensions of his Divine Nature and Worship; than to perswade one to embrace the Faith, who denies that prime and received Principle of the Existence of a God, and consequently disowns all the subordinate Tenets and Articles of Religion. Now alas too many there are of this Kind, whose Parents bring them up without Trades, and consequently having no Employment, will naturally have recourse to those which are Vitious and Unlawful, which the evil Spirit that acts them will be sure not to be deficient in supplying them with an abundant variety of, as being conscious of the hazard he incurs of losing them, if he affords them leisure for serious Thoughts and Reflections.

And as Men bred up to no *Trade* or Employments have rarely any *Religion*, so neither are they demeanable to the Laws of the Land, to which Religion is the most lasting and surest Tye or Obligation; and subordinately to that Business and Employment have the next prevailing Force with them: for these naturally beget a *Property*

which requires *Protection* and Security by the law; whereas he that hath nothing to loſe, nor endeavors to acquire any thing but by a manifeſt Violation and Infringment of the Laws, his ſiniſter Intereſts are ſuch as ſtrongly encline him to deſtroy them.

Hence it is that we frequently find, That Men of no *Buſineſs* are and have been the publick Diſturbers and *Incendiaries* of a Nation; no Plots or Rebellions are brought upon the *Stage*, but are managed and projected by this ſort of Men, who are the moſt conſiderable Party among the *Acters*, who take no greater Pleaſure in any thing than in *fiſhing* in *troubled Waters*, by which means they not only become deſtructive to themſelves, but allure and entice others, inveigling and drawing in thoſe (that are in a way of Trade and Buſineſs) to their Miſchievous and evil Practices, to the irreverſible Deſtruction of many Families.

And as they thus ruin divers in their *Eſtates*, ſo alſo in their *Lives*. It is a Subject of great Grief and Lamentation, to conſider what Numbers are every year brought to violent Deaths by the Hand of the *Executioner*; and yet more numerous they are, by much, who deſtroy themſelves by *Debauchery* and *Intemperance*: ſo that it may be ſaid by by a moderate Computation, That as the *Sword* of *Juſtice* hath *ſlain its thouſands*; ſo a complication of Diſeaſes contracted by *idle* and *looſe* Men, without Employments, *have ſlain their ten thouſands*. And to ſum up all, theſe are the Men that in the preſent Juncture of Affairs, are the Plague and Peſt of the Nation, that as *Locuſts* ſwarm in all Places, echoing out the moſt extravagant *Panegyricks* upon their Defender, the *abdicated* King; they go by the Name of **Sharpers** in *London*, and are ſo formidable a Body that none dares oppoſe their aſſaulting any that aſſume to contradict them, in magnifying their Protector the late King; for

of

of such indeed are his Party and Adherents composed, whose Actions carry an agreeable Resemblance as well to the present *Principles* as known *Practices* of the *Church* of *Rome*; there being not any Profession in the World, that allows of or connives at and indulges *Idleness* in an equal degree to the Papists.

For as *Ignorance* is the *Mother* of their *Devotion*, so is *Idleness* the Nurse of it, as is observeable in their rude and implicit *Votaries* in *Ireland*: in which Kingdom 'tis usual with them, at Mass, to make publick Collections for a *Thief* or *Idler*; but if a constant *labouring Man*, that spent not his Time with them in Drinking and idleness, be by Misfortune reduced to Poverty, they will give nothing to such a Man, but say, he was a *Churle*, that never was Good, but was always making for himself

And it is to be remark'd, that there was never so many *Stone-Weavers* (as the *Dutch* call idle men) seen in *England* as in the few years of the late King *James*, such profligate wretches being the apteſt Instruments for the Subversion of the Establish'd Laws and the Religion of the Nation, and the introduction of *Popery*.

It belongs not to me to assume the prescribing of Laws and Methods, whereby to redress these publick Evils and Inconveniencies too predominant in the State, and to prevent greater, that seem to be imminent over, and dangerously to threaten this Kingdom, by these infinite swarms of *Wasps*, which act the part of *sluggish Drones*, in living upon the *labour* of others, but are but too industrious to do mischief, and too ready to embrace every occasion, whereby to put the whole Kingdom into a flame and a general combustion.

However, there seems to be a possibility, at least, to lessen this growing Evil, and yet not by the usual way of driving these *Malecontents* and *bad Members* out of the

Nation;

Nation; *a Remedy worſe than the Diſeaſe*, which in another Diſcourſe may be proved. But the more profitable way ſeems to take them all up, and ſuch of them as are young, to diſpoſe of to ſuch Trades and Employments as are moſt ſuitable to their natural *Genius*'s and *Capacities*, and to ſupply the want of Money uſually given with *Apprentices*, to inlarge the time of their Service.

For the other ſorts, which are either Gentlemens *Children*, or elſe ſuch as pretend to be ſo, becauſe educated to no Employments, and are become *Sharpers*, and live by *Cheating* and *Gaming*.

For the firſt of theſe there ſeems to be a commiſerating and a compaſſionate ſenſe of their quality and condition, due from the Government, and equally to their *Birth*, they ſhould be preferr'd in *Civil* and *Military* Employments, which perhaps they would have long ſince taken up, but had not Money to purchaſe; a ſin now become *bare-fac'd*, and ought to be univerſally exploded by all Mankind; for, 'tis the *Peſtilence* that walks in *darkneſs*, and ruins the Kingdom by a double Miſchief. Firſt, obſtructs the Preferment of Gentlemen, and of Perſons of worth, and in conſequence to that misfortune, puts them upon lewd and extravagant courſes, whereby to ſupply their preſent neceſſity: And then in the ſecond place, fills up Vacancies with ſuch men, whoſe *Gold*, not *Parts*, entitle them thereunto.

The other ſet or ſort of men, are the *Sharpers*, who by the Iniquity of the Times are become a *Fraternity* almoſt too great for the *Civil Magiſtrate* to manage or correct. I will not preſume to determine which is the greater Evil, hanging for *Felony*, or letting thoſe eſcape that are juſtly to be deem'd the greater Offenders; but ſure I am, that the Law is wanting to them, and may well be ſo, theſe being a Diſeaſe newly ſprung up in the Kingdom, and therefore as yet there is no Law made or provided, as a proper *Antidote* againſt it. Now,

Now, for these *Sparks* who are become thus rampant amongst us, What Remedy can be prescrib'd more conducive to the Good of the State, than to exchange them for honest men, that were taken upon their lawful Employments at Sea by the *Turks*.

This, I foresee, will not escape a severe censure; I must therefore beg leave to offer such Reasons as have induced me to be of this opinion; in the prosecution whereof, I perceive that it will be urg'd, That it is a just Law to hang *Felons* and *Robbers*. But, Would it not, I pray, be a milder Punishment to exchange such Offenders, for honest men that are in Slavery?

Again, These *Sharpers*, that subsist by *Cheating* and *Gaming*, are more destructive to the *Commonwealth*, and consequently occasion the ruin of more men in it than *Thieves* and *Robbers* can be said to do. Where then lies the difference? But that the Law was made for suppressing *Felons*, when there was not such a Vermin known, as now exceed them. 'Tis plain then, That there remains nothing but a Statute to render them the greater Criminals, for otherwise they are already so in themselves, and then sending them to *Turkey*, would (I presume) in all reason be deem'd an *Act of Grace* to save them from *Tyburn*; and that upon a double account. First, In regard that it would afford time for Repentance to the *one*, and deliverance from Slavery to the *other*, by which means a *Soul* might be saved, and a *Body* added to the Kingdom; which, of how contemptible an account soever this may be reckon'd, to be, yet is it certain, that the loss of a man is an Injury to the Commonwealth.

This is no selling of *Christians* to the *Turks*, as some may at first view be apt to believe, but 'tis the redeeming of a Christian by a dead Man; for so he should be in the *Eye* of the Law, before he was sent.

This

This way of proceeding, would, doubtless, be a great occasion of Terrour and Discouragement to those lewd and profligate sort of Men, who are become the *Pest*, and if uncontroul'd, will be the *Bane* of the Nation, and by consequence, would be a means of preserving many hundreds from the *Gallows*, and put all men upon honest courses and industrious expedients, whereby to compass a livelihood. And, to compleat all, to take off the better sort from their extravagancies, and to necessitate the ordinary to apply themselves to Handicrafts, the most conducive method whereby to produce two such desired effects, would be, to take away the Benefit of the *Clergy*, and in lieu thereof, to enjoin a piece of *Mechanick Work*, of some *Trade* or other, to be made by the *Offender*.

FINIS.

ADVERTISEMENT.

THere is now in the Press a Discourse entituled, *St. Paul the Tentmaker; shewing how Religion has in all Ages been promoted by the Industrious Mechanick*. Written by the same Author.